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Let's take a look at

PREJUDICE AND

DISCRIMINATION

A study guide

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**Let's Take a Look at
PREJUDICE
and
DISCRIMINATION**

A Study Guide

**Citizenship Branch
Department of the Secretary of State
Ottawa, 1968**

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Contents

How to Use This Study Guide	4
I: Let's Take a Look at Prejudice	
1. The Nature of Prejudice	5
2. Group Stereotypes	7
3. How We Acquire Prejudices	9
4. Why We Are Prejudiced	11
5. Effects of Prejudice	15
6. How to Combat Prejudice	18
II: Let's Take a Look at Discrimination	
7. The Meaning of Discrimination	22
8. Discrimination in Accommodation	25
9. Discrimination in Employment	28
10. Effects of Discrimination	30
11. Education as a Means of Combating Discrimination ..	33
12. Legislation as a Means of Combating Discrimination	38
13. Community Action to Combat Discrimination	42
III: Appendices	
Films on Prejudice and Discrimination	44
Suggested Reading	46
United Nations Declaration on the Elimination of All Forms of Racial Discrimination	48

How to Use This Study Guide

This study guide is presented as a brief introduction to the problems of prejudice and discrimination.

The material is arranged in such a way that it can serve as the basis for several weeks of study by interested groups. Each chapter is brief and deals with one aspect of prejudice or discrimination. Suggested questions for discussion are included at the end of each chapter. Lists of supplementary reading and relevant films will be found in the Appendices.

In planning a series of meetings for study group purposes, a program committee may think of various ways to arouse and sustain interest in the subject and to stimulate discussion by group members. One speaker, a panel of speakers, a film, or a taped recording, may serve to introduce the subject. This part of the meeting should be brief—not more than half an hour. In order to have full participation in discussion, the meeting should then be formed into small groups, if more than fifteen are present.

It is essential that all members of the group read the assigned chapter in advance. The group leader should read the entire booklet before the series starts so that he will be familiar with the whole subject. He will find it to his advantage also to delve further into the subject by additional reading.

Two booklets, available free from the Citizenship Branch, may be helpful to group leaders in conducting the meetings. These are: *The Art of Program Planning*, and *The Why and How of Group Discussion*.

Although this study guide is designed particularly for the use of groups, it is hoped that the information contained therein will also be helpful to community leaders who are concerned about the problems of prejudice and discrimination and who may be in a position to influence others even though not participating in group study.

I

LET'S TAKE A LOOK AT PREJUDICE

1. The Nature of Prejudice

What is prejudice? The word literally means "judging in advance" since it comes from the Latin *praejudicium*—*prae* meaning before, and *judicium* meaning judgment.

In other words, a prejudice is a preconceived opinion or attitude which is formed without due consideration of the facts. It differs from an attitude founded on science and knowledge, for in the case of a prejudice we make a judgment without the help of science or a rational process of thought.

When Prejudice Is Harmful

Practically everyone has some prejudices. Not all may be harmful. For instance, we all have prejudices against certain foods which we may never have tasted but which we have made up our minds in advance we would dislike. Preconceived notions of this sort do no one any harm.

But when we make up our minds that we will not like certain people because they belong to a particular race or ethnic group, have a certain colour of skin or profess a particular religion, we are in the grip of a prejudice which hurts people. Another example of a harmful prejudice is that against women. This usually takes the form of limiting women's access to certain jobs, to promotions or to public office.

Prejudices such as these may have adverse effects not only on the people against whom they are directed, but on our own lives and on society in general. Many of us are unaware that we have prejudices. In fact, it may sometimes be easier to see them in others than in ourselves. Or if we are conscious that we have certain prejudices we may find it very difficult to rid ourselves of them.

A booklet entitled *The Main Types and Causes of Discrimination*, published by the United Nations, explains what is meant by the kind of prejudice we are concerned about in this study. "A social or group prejudice is a way of feeling, a bias of disposition consisting of a commonly shared attitude of hostility, contempt, or mistrust, or of devaluation of the members of a particular social group, because they happen to belong to that group."

Prejudice may be revealed not only in obvious hostility but may sometimes be disguised in the reverse form—overly solicitous, too anxious-to-please behaviour towards certain segments of the population, as for example, Negroes, immigrants or women.

Prejudice and discrimination reinforce each other according to the booklet just quoted. "Prejudice breeds discrimination yet the reverse relationship is also to be found, for discriminatory practices may breed prejudice, since they act, in a way, as a medium of indoctrination."

To digress for a moment here, we might explain in a general way the difference between the two terms, prejudice and discrimination. Prejudice, as we have seen, is an attitude of mind. Discrimination is action that results from prejudice. This action usually takes the form of restrictions placed on certain groups in the fields of housing, employment, services and facilities. Overt acts of discrimination may be at least partially prevented or reduced by legislation but the elimination or reduction of prejudice must depend almost entirely on various educational methods.

QUESTIONS FOR DISCUSSION

1. (a) Do you know of any group or groups in your community against whom there is or has been prejudice?
(b) If so, how would you account for the prejudice?
2. "Prejudice may be revealed not only in obvious hostility but may sometimes be disguised in the reverse form—overly solicitous, too anxious-to-please behaviour towards certain segments of the population."
(a) Can you give examples of this kind of behaviour?
(b) What is the difference between genuine courtesy and "too anxious-to-please" behaviour?
3. A frequent argument used to support prejudice against a certain group takes the form of a question: Would you want your daughter to marry one of them?
How would you answer this argument?

2. Group Stereotypes

When prejudice is directed against people of a certain race, ethnic group, colour or religion, there is a tendency to lump together all members of a group and to think of them as types (stereotypes) rather than as individuals.

The Stereotyped Image

"When stereotypes exist," says Arnold M. Rose in a Unesco booklet, *The Roots of Prejudice*, "an individual is judged, not on the basis of his own characteristics, but on the basis of exaggerated and distorted beliefs regarding what are thought to be the characteristics of his group. All members of the group are falsely assumed to be alike, exceptions being ignored or their existence denied."

Thus some people have a stereotyped picture of Americans, Jews, Negroes, the English, Germans, Chinese and others. Such preconceived ideas may make it difficult to see a member of one of these groups as an individual. He may be disliked even before he is known for his personal qualities or for individual traits that could make him acceptable or unacceptable as a friend or fellow worker.

With a stereotyped picture of a group in our minds what we see in members of that group is determined in part by what we expect to see. If we believe, for example, that Italians are noisy, we will have the tendency to notice those Italians who are indeed noisy. If we are in the presence of some who do not fit the stereotype, we may not even realize that they too are Italian. If someone points that fact out to us and says: "Look, those people are Italian and they are not noisy," we can always dismiss them as exceptions.

Another kind of generalization may arise when we have an unpleasant experience with an individual belonging to a particular group. The resulting feelings of aversion and hostility, which may or may not be justified, are sometimes irrationally generalized to

include all the members of that group. Most of us have succumbed to the temptation at one time or another to generalize in this way from an isolated experience.

Groups May Be Distinctive

However, while recognizing the dangers of generalizing or developing stereotyped images, should we not also acknowledge that groups do have distinguishing characteristics which have come about due to environment, age-old traditions and other factors? Many Italians, for example, are very sociable and exuberant and this may make them seem noisy. Many Scottish are very careful about expenditures because they have had to be in rural Scotland where a living is only made through hard labour and strict economy. At the same time it is false to say that *all* Italians are noisy or *all* Scotchmen are parsimonious. Most of us have known individual Italians who are reserved and quiet, and Scottish people who are extremely generous. Variations are found among all peoples and each person has the right to be judged as an individual rather than a stereotype. At the same time, can we learn to accept, understand and appreciate the outlook and ways of acting that distinguish one group from another? Does it not add immeasurably to the interest and enjoyment of life to find variations among groups and individuals?

QUESTIONS FOR DISCUSSION

1. (a) When you think of the following people what picture comes to your mind—Americans? Japanese? Canadian Indians? Negroes?
(b) Compare your mental picture in each case with one or more individual Americans, Japanese, Canadian Indians, Negroes, that you have known. Which picture do you prefer?
2. (a) Do you think English-speaking Canadians and French-speaking Canadians have stereotyped pictures of each other?
(b) If so, in what way does this harm relations between the two groups?

3. How We Acquire Prejudices

Scientists agree that no specific prejudice is inborn. But it is customary for man to identify himself in his early years with his own family and larger cultural group through opposition to other groups. In other words, he goes through what might be called a prejudiced phase and it is through education and experience that he gradually acquires a more universal outlook. Some people may never grow out of their early prejudices.

According to Arnold Rose in *The Roots of Prejudice*: "Parents teach prejudice to their children by their own behaviour, by their expressions of disgust, by forbidding certain associations, by their choice of observations, by their indications as to what is humorous or degrading, and so on."

Similarly children may learn prejudice from teachers and others with whom they come into contact. This does not necessarily mean that parents or teachers deliberately set out to make the children prejudiced. Very often people do not realize that they are setting an example which the children will readily imitate. And yet the way a parent acts towards the immigrant family next door or the way a teacher treats the Jewish children in her class is unconsciously adopted by children as the accepted form of behaviour.

There are also the extreme cases where parents, teachers and most members of a certain group set out deliberately to instil prejudice in children against another group of a different race, colour or cultural background who live in the same area or country. This is a common practice in societies where there is segregation.

Even where there is no segregation, suspicions and false ideas that groups have of each other may be passed on from generation to generation and accepted without examination or even serious thought. In Canada, for instance, many English-speaking Canadians still retain a picture of French Canadians as the simple, rural people of colonial days that have been romanticized in folk song

and literature, disregarding the industrialization and sophistication that have taken place. French-speaking Canadians, on their part, tend to think of English-speaking Canada as composed entirely of "the English" or Anglo-Saxons making no distinction among the varied origins of the British population (Irish, Scottish, Welsh as well as English) and ignoring the large influx of people of neither French nor British extraction. Another mental picture concerns Canadian Indians. Many people have become accustomed to consider this group in a somewhat lower category than themselves, incapable of rising above a certain occupational level.

Collective beliefs and prejudices such as these are often deeply ingrained and may be very difficult to eradicate.

QUESTIONS FOR DISCUSSION

1. "Parents teach prejudice to their children by their own behaviour, by their expressions of disgust, by forbidding certain associations, by their choice of observations, by their indications as to what is humorous or degrading and so on."

Do you agree with this statement? Give examples of situations in your community to support your point of view.

2. Can you suggest ways in which children may be helped to develop an attitude of equality in relation to others regardless of race, colour, ethnic origin or religion, by
 - (a) their parents?
 - (b) teachers?
 - (c) group leaders?

4. Why We Are Prejudiced

There are many reasons why we become prejudiced. The causes are complex and often deep-seated in the personality of an individual or the history of a whole people. In this outline we shall consider three major factors under the headings: The scapegoat, myth of race superiority, and exploitation.

The Scapegoat

We all suffer from frustration at certain times and, in fact, a certain amount of frustration is considered necessary for character development. But continual or repeated frustration may warp character and may cause an individual or even a nation to seek a "scapegoat".

A simple illustration is that of a young person who fails at school and who, on top of that, cannot get or keep a satisfactory job. He may have a keen sense of failure and may not be able to see where he is at fault or how he can correct the situation. Such people are sometimes tempted to blame an innocent person or group for their failure. The innocent person or group is the scapegoat. The origin of the term goes back to the ancient Hebrews who periodically drove into the desert a goat "burdened with the sins of Israel" to perish there. Thus the scapegoat is an innocent substitute who gets punished for someone else's troubles or anger.

Very often a whole group or a whole nation feels frustrated. Nearly every group or nation has been checked in its ambitions at one time or another and therefore group frustrations are almost universal. Some groups, like some individuals, react by blaming others and developing prejudice against them. Although we are concerned here mainly with prejudice against minority groups, there is a reverse side to the coin. The minority may be prejudiced against the majority and this may also lead to hostility. Where there is prejudice against a whole group it may become a scapegoat or

excuse for failure. The substitute is usually an ethnic or racial minority which is too weak to retaliate, but it may also be a majority group.

The scapegoat varies according to the history and traditions of a particular culture and according to the environment and the time. Examples are plentiful from the past and in our own time.

Fear as well as dislike is an important part of prejudice against certain minority groups. Most of these fears are imaginary, even though they seem real enough to those who have them. There is the fear, for instance, that certain groups have too much power. Prejudiced people sometimes say that Jews control finance and industry. Even a little investigation indicates that this fear is not founded on fact. In Canada there are few Jews in banking and in the very large industries. But prejudiced people may refuse to admit the facts. They may remain "certain" that Jews exert their control from behind the scenes.

Myth of Race Superiority

Many people have come to accept popular beliefs about race which have no basis in scientific fact. A well-known example is the belief that there is a white race, a yellow race and a black race. Yet anthropologists tell us that some dark peoples like the East Indians do not belong to the same racial grouping as the Negroes. They are, more likely, Caucasian in origin, as are the "white" Europeans. On the other hand, American or "red" Indians belong to the same race as the yellow-complexioned Mongoloid peoples such as the Chinese and Japanese.

There are several different theories as to what constitutes a race. One that is held by many scientists today is that there are three main racial groupings. These are the Caucasoid (including Europeans and East Indians), Mongoloid (including Chinese, Japanese, American Indians and Eskimos), and Negroid (including Negroes and some other small groups).

The terms "race" and "culture" are also confused in people's minds. Race is that which is biologically transmitted from parent to offspring. Culture, on the other hand, is transmitted by example and learning; it is our whole way of life.

We might point out here that the term “ethnic group” refers to a cultural or subgroup within the larger racial grouping. For instance, Eskimos are an ethnic group within the Mongoloid race; English and Ukrainians are ethnic groups within the Caucasoid race.

Another popular belief held by many people is that one race is superior to another in intelligence. Yet, according to scientists, there is no evidence to support this belief. Each race has its quota of individuals of low-grade intelligence as well as its quota of brilliant minds. The bulk of its members fall between the two extremes. The apparent differences in the capacities of various races are due to differences in training. When members of different races receive the same training they show themselves to be very much the same in brain power.

Exploitation

Prejudices may persist to satisfy certain needs. These may be economic or political. Prejudice can create advantages and material benefits for those who are prejudiced. Prejudice can provide an excuse or rationalization for economic exploitation or political domination. For example, the treatment of subject peoples by colonial powers has frequently been accompanied by the deliberate use of prejudice. Payment of low wages and provision of only a minimum of basic needs to the workers meant larger profits for the dominant group.

Within an independent nation too, some people may use prejudice to exploit certain groups for their own economic advantage. Prejudice against women, for instance, or against immigrants, may work to the economic advantage of employers since in some cases they may expect them to do the same work as others and yet receive less money. Discrimination, in turn, may cause or reinforce prejudice by setting up patterns of behaviour that may become accepted, such as segregation in schools or housing.

The gains to be secured by prejudice may be political as well as economic. Group and religious differences may be fostered to gain political power, or a latent feeling of ethnic superiority may be used by a politician to his own advantage.

QUESTIONS FOR DISCUSSION

1. It has been stated that fear is an important factor in causing prejudice against certain groups. In what way may this be true in regard to prejudice against the following groups in Canada—immigrants; women; Negroes?
2. Can you think of any examples of shortcomings (a) in your community (b) in your province, that have been excused by blaming them on scapegoats?
3. A psychologist has said that everyone has a psychological need to feel superior to someone. How would this contribute to race prejudice?
4. "Within an independent nation, some people may use prejudice to exploit certain groups for their own economic advantage."
What examples of this have there been in Canadian economic development?
5. What are some examples from the past of groups of people that have served as scapegoats? What were the reasons?

5. Effects of Prejudice

Prejudice has become a source of human suffering, unhappiness and misunderstanding wherever it has arisen. Its most obvious effects are on the individuals and groups against whom the prejudice is directed, but it is also damaging to the prejudiced persons.

On Those Who Suffer from Prejudice

We all have some problems of adjustment in our relationships with other people and with society in general. But to be a member of certain minority groups means having all the problems that everyone has, as well as a great many more.

Rebuffs, insults and rejection, continuously experienced, may adversely affect the personality of the victims of prejudice. They may become bitter and disillusioned and take out their bitterness in aggressive behaviour. Or they may come to accept and believe what the dominant group says about them. They may become convinced that they are inferior and have other qualities—laziness, dishonesty, avarice, for instance—which are attributed to them.

It can readily be seen that this belief would tend to develop those very qualities in members of the minority group. Deeply ingrained feelings of inferiority and lack of self-confidence naturally inhibit individual development.

Prejudice, of course, often leads to action of a discriminatory nature. This means that restrictions may be placed on certain minority groups in the fields of housing, employment, services and facilities. The result is that economically some groups may be kept poor or dependent or forced to live in certain areas and be otherwise restricted. From a moral point of view they are deprived of their basic rights as expressed in the Universal Declaration of Human Rights.

It is sometimes hard to imagine what restrictions mean in terms of everyday things which most of us take for granted. For

example, Negroes living in certain areas of Canada are sometimes obliged to have their hair cut in each other's homes because barber shops will not perform this service for them.

On the Prejudiced

The people and groups who hold prejudices are not immune to the harmful effects. Psychologists believe that prejudiced people carry a burden of conscious or unconscious guilt feelings which give rise to tensions and inner conflict. Prejudice limits the full development of the individual's personality and can lead to unhappiness. Hate, as we know, is usually destructive and narrowing while love is expansive and creative. It leads to fulfilment and happiness.

Prejudice sets up barriers to communication. It cuts people off from the richness of association with those of different backgrounds and cultures.

We have already noticed that prejudice serves as an outlet for frustrated, insecure people. Are they helped by their prejudices? Quite the opposite seems to be the case. Prejudice "acts as a kind of blinder which prevents the person from seeing his real situation," says Miss Hortense Powdermaker in *Probing our Prejudices*. Instead of trying to get at the root of his trouble, a person may blame others.

On Society as a Whole

The cost of prejudice to the community and to society in general is also high. In the first place there are adverse economic effects. When people are kept unemployed because of prejudice or are employed at lower tasks than they are capable of handling, there is bound to be waste. A community is not as rich as it might be if all the members in it cannot contribute according to their individual potentialities.

When a part of the population is restricted to low salaries and forced to live in slums, their buying power is limited and the standard of living of the population as a whole is reduced.

Where there is segregation, the maintenance of a double system of schools, libraries and other public services is also high.

Tensions and hostilities due to prejudices between different groups in a community prevent it from making economic and cultural progress. Firmly rooted development and progress come through co-operation, not through strife. Collective beliefs and prejudices such as those referred to in Chapter 4 cause schisms among the people of a country that can prevent it from achieving its full potentiality. No community or nation can live in peace until it becomes a place in which differences may exist without creating friction.

In international relations the good name of a country may be damaged abroad if it practises discrimination at home. Other nations usually do not give their complete trust and respect to a country in which policies based on prejudice prevail.

QUESTIONS FOR DISCUSSION

1. "To be a member of certain minority groups means having all the problems that everyone has, as well as a great many more."

Thinking in terms of the minority group or groups that may be subject to prejudice in your own community or province—what are some of the problems these people face that are not experienced by the population in general?

2. "Prejudice sets up barriers to communication. It cuts people off from the richness of association with those of different backgrounds and cultures."

What are some examples of this in Canada?

3. Do you think Canadian society as a whole has suffered from prejudice against certain segments of the population: (a) culturally? (b) economically?

6. How to Combat Prejudice

We have seen how complex our prejudices may be. In the background are many of the social and economic problems of modern society including the insecurity, fears and anxieties that produce frustrations. Some of the strongest roots of prejudice go down deep into the subconscious mind and it takes more than a rational argument to dislodge them. It is clear that a variety of factors are involved in the task of combating prejudice.

Yet there are many ways in which we can work towards reducing prejudice in our communities. These are generally aimed at dispelling ignorance, which is usually a pre-condition of prejudice, counteracting false beliefs and bringing about more favourable attitudes among groups. Measures may be taken to reduce discriminatory practices which prolong prejudices.

Changing Our Attitudes

All of us are prejudiced against certain things and perhaps most of us are prejudiced against certain people. As we have seen, when a prejudice is directed against members of a certain group, simply because they are members of that group, the prejudice is of a harmful nature. Yet it is possible to hold such prejudice and be completely unaware of its existence.

A first step, then, in the attack on prejudice, might be to examine our own feelings honestly and carefully, to see if we have attitudes of prejudice.

How do we face frustrating experiences? Do we try to discover the true cause of a particular frustration even if it lies within ourselves, or do we take the easy way out and blame a scapegoat?

Children, as we have seen, acquire prejudices very quickly from others. But if the transmission of prejudice to children, which often takes place through the home or the play group, can be counteracted while the child's mind is still flexible, prejudice will not long survive.

Parents and teachers who become aware of the harmful effects which their own prejudices may have on children, are likely to see the importance of not displaying them before children. They may, for instance, form the habit of treating everyone as individuals rather than as members of a preferred or disliked group. They may explain to children the errors and dangers of prejudice and point out the advantages of living in a community where there are ethnic and racial differences among the people.

Provision of Accurate Information

Prejudice is nearly always accompanied by incorrect or ill-informed opinions regarding the people against whom it is felt. And so the provision of accurate information about groups can be a valuable weapon against prejudice. It may counteract false beliefs and generalizations and may help us adopt more favourable attitudes towards members of certain groups.

Facts may be given on the background and traditions of an ethnic group and on the contributions its members have made to the life of the country, as, for example, in *The Canadian Family Tree*, published by the Citizenship Branch.

In addition to information on minority groups, there is also a need to provide scientific information on the whole question of race. The belief in the superiority of certain racial or cultural groups, as we noticed when we discussed the causes of prejudice, is strongly held by many people. This erroneous belief, which often leads to prejudice and discrimination, might eventually be abandoned if people became aware of the scientific facts.

Facts on race, ethnic groups and other related subjects may be learned through books, articles and talks by specialists in the field.

Conferences and Seminars

Personal contact among people of different origins and faiths on a friendly and equal basis is one of the most effective means of breaking through prejudice and promoting understanding. Seminars and conferences, workshops on intergroup relations, provide a means of bringing about direct contact among groups.

In Canada a number of events of this kind are held annually. People from varied racial, ethnic, religious and cultural back-

grounds come together to discuss their common problems and to participate in recreational activities. Among examples have been the conferences on French-English relations sponsored by the Canadian Council of Christians and Jews with the co-operation of other organizations, at Camp Otoreke, Quebec and at Winnipeg, in 1963; and the Port Elgin (Ontario) conference on "Bridges and Barriers" held in August 1963, under the sponsorship of the Ontario Welfare Council, the Canadian Citizenship Branch and the Ontario Citizenship Division. Another example, Camp Gold Eye in Alberta, has been concerned especially with improving understanding between Indians and non-Indians.

The aims underlying such conferences are to give the participants a better understanding of the people of various backgrounds that make up Canada, to help them live together in harmony with others, and to equip them to become better leaders through developing their own abilities and learning some of the techniques of group work. It should be noted that the subject of prejudice is not necessarily discussed directly at these conferences.

Other Educational Programs

The problem of prejudice may be dealt with directly by radio and television programs. The Canadian Broadcasting Corporation and private stations have presented talks, panel discussions and dramatizations very effectively.

Films on prejudice and human rights can also be used to draw people's attention to the problems involved and to promote better understanding among people of different backgrounds. The National Film Board of Canada, the Canadian Broadcasting Corporation, as well as private film companies and television stations, have produced good films of this type.

Community Action

Some form of action that involves the people of the community is another effective method of combating prejudice and at the same time a most educational one. Many projects might be initiated by community organizations, depending on the particular circumstances of the community. Organizations might make a point of drawing in members of different groups in the community to help plan and organize the projects.

The following are a few examples of the kinds of community projects that might be undertaken:

1. Projects designed to help integrate newcomers and members of minority groups into the community. Examples: workshops on intergroup relations; informative programs on people of various ethnic groups—exhibitions of folk arts, folk festivals in which all community groups participate, panel discussions or talks by representatives of ethnic groups; receptions for new citizens.
2. Establishing a community centre, perhaps in a very small way at first, to which all groups in the community are encouraged to come and are made welcome.
3. Setting up a committee to make a survey of newspapers and radio and television programs to see whether members of certain groups, e.g. Indians and Negroes, are consistently portrayed as belonging to the lower strata of society and capable of holding only low-paying jobs. If such proved to be the case, a representation might be made to the responsible agency, since such a portrayal creates an unfair image of these groups in people's minds.
4. Young people's organizations might arrange visits to the ethnic institutions of the community, or meetings with the young people's clubs of these ethnic groups.
5. A review of the positive forces at work in the community, such as musical groups or amateur dramatic groups, where there are no racial or ethnic distinctions.

QUESTIONS FOR DISCUSSION

1. It is often said that you can't change human nature.
Do you think it is possible to change people's attitudes towards others of a different cultural or racial background? For example, do you know of people who have changed some of their attitudes? If so, what led to the change?
2. "Personal contact among people of different origins and faiths on a friendly and equal basis is one of the most effective means of breaking through prejudice and promoting understanding." (a) Do you agree? (b) Does this suggest any means that could be taken in your community to bring about such contacts?
3. Would any of the projects suggested in the section on "Community Action" serve a useful purpose in your community?
(At this point the group may want to consider undertaking a project either on its own or in conjunction with other community groups).

II

LET'S TAKE A LOOK AT DISCRIMINATION

7. The Meaning of Discrimination

Is there discrimination in Canada? Some people may rarely if ever come into contact with it and may answer no to this question. Others may be less sure. They may be aware that discrimination exists but may try to put the unpleasant thought out of their minds.

But those who have experienced the frustration and humiliation of being denied housing or employment because of the colour of their skin or their religious or ethnic background, have no doubt that discrimination does exist. Many women too may be conscious of discrimination since they may not always have equal opportunities with men in employment or in access to public life.

What do we mean by discrimination? In what aspects of our life is it most commonly found? What effects does it have on the individual, the community and on Canada as a nation? And finally what are the best means of combating it?

Discrimination and Prejudice

Many people are confused by the two terms—discrimination and prejudice.

As explained previously, on page 5, prejudice is a state of mind, a way of feeling which causes, supports or appears to justify discrimination. In other words, prejudice is the psychological attitude behind the practice of discrimination. In *The Main Types and Causes of Discrimination*, we read that:

“Discriminatory acts, which are conduct outwardly manifested, originate from within, namely from prejudice which creates an unfavourable attitude of mind. . . . Generally speak-

ing, it is much easier to attack discrimination directly than to attempt to suppress prejudice. Discrimination, at least in its external form, can be prevented or suppressed by legal measures. Prejudice, on the other hand, is not controllable in that sense."

Discrimination is described further as "unequal and unfavourable treatment, either by denying rights or social advantage to members of a particular social category; or by imposing special burdens on them; or by granting favours exclusively to the members of another category, creating in this way inequality between those who belong to the privileged category and the others."

The categories which usually form the basis for discrimination include race, colour, ethnic or national origin, religion, social class and sex.

Examples of Discrimination

Where white people are prejudiced against Negroes, they may refuse to let coloured people live in certain areas, use certain hotels, eat in certain restaurants, travel in certain parts of trains or buses, or even attend the same schools.

In Nazi Germany under Hitler, prejudice against the Jews resulted in violent and drastic discriminatory action. Social systems, traditionally, place many restrictions on (or grant many privileges to) people according to the class or caste into which they are born. It is only in comparatively recent times that women in Canada and other Western democracies have had equal rights with men to vote, hold public office, or practise a profession.

In these examples the discrimination is obvious. But there is also "hidden" discrimination. Certain individuals may be refused employment or passed over in advancement ostensibly on other grounds. Or they may be denied admission to housing or schools. The reason given may be that no space is available but this reason may be open to question when others applying at the same time are freely admitted.

We can all think of many other examples of discrimination, whether overt or hidden.

QUESTIONS FOR DISCUSSION

1. To what extent do the young people in your community participate in hockey, football, baseball or other sports, regardless of race, religion, colour or nationality?
2. Some immigrants claim that Canadians do not accept them on equal terms.
 - (a) Do you think this complaint would be justified in your community?
 - (b) What conditions should prevail to give newcomers a sense of equality in the community?
3. It is said that an ideal society is one in which individual merit and individual merit alone is the criterion for man's advancement, whether political or economic. How do you think Canada measures up to this standard?

8. Discrimination in Accommodation

“Everyone shall have equal access to any place or facility intended for use by the general public, without distinction as to race, colour or ethnic origin.”—UN Declaration on the Elimination of All Forms of Racial Discrimination, 1963.

Housing

What are some of the difficulties that members of minority groups face in finding accommodation?

Some landlords, builders and agents refuse to sell a house or rent an apartment or rooms to members of certain groups. If you are a Negro, Jew, Indian or Chinese, for example, you may find that an advertised apartment has been rented by the time you arrive to inspect it, even if you have made an appointment to see it.

An experiment carried out in one Canadian city revealed that a Negro who applied for advertised accommodation was refused at nine out of twenty-six apartment houses. An hour later each of the nine offered to rent the same apartment to a white woman. The situation varies considerably from city to city and even from one section of a city to another. In many places there is less overt discrimination of this kind than there used to be, owing to recent legislation.

There is also the problem of restrictions in leases and sales of land. The so-called “gentleman’s agreement” is an unwritten agreement among property owners not to rent or sell to members of certain groups. Sometimes the restriction is written into the contract. It is then known as a “restrictive covenant”. In these cases we see the right of people to do what they want with their own property coming in conflict with the belief that no person should be discriminated against on grounds of race, religion or colour. The other side of the coin is that a man who wants to rent or sell to a person not considered acceptable by the neighbours may be

prevented from doing so by the gentleman's agreement or some other form of pressure.

In handing down judgment on a case involving a restrictive covenant, Mr. Justice Mackay, former judge of the Ontario Court of Appeal, said in part: "In my opinion, nothing could be more calculated to increase or deepen divisions between existing religious and ethnic groups in this country, than the sanction of a method of land transfer which would permit the segregation and confinement of particular groups to particular business or residential areas."

Some landlords who refuse to rent or sell to certain groups often give as a reason "I'm afraid the other tenants or neighbours would object." Is this always the case? It is known in some instances that tenants have petitioned the landlord urging him to rent an apartment to a Negro family.

Even if the neighbours or tenants do object and threaten to move, it is doubtful if the threat is often carried out, unless the new owner or tenant proves objectionable on other grounds—if he frequently gives noisy and drunken parties, for instance.

Services and Facilities

The denial of public accommodation to people on the basis of colour and creed is something we don't like to think takes place in Canada. Yet it happens here perhaps more often than we care to admit.

Restaurants, hotels, motels, summer resorts, barber shops, dance halls, night clubs are examples of places or services that may be denied to members of certain groups. Certain educational facilities may also be denied or limited.

Because of their colour or ethnic background some Canadians and visitors to Canada may face the frustration and embarrassment of being turned away from a hotel registration desk, or a tourist camp; or being refused a meal in a restaurant. Not long ago, for instance, several Negroes arrived at a summer hotel to spend a holiday for which they had reserved accommodation by mail. When they presented themselves at the desk they were informed that there was no room for them and they were given back their deposit money and sent away. The proprietor afterwards said that

his policy was not to take in coloured people, as his guests would not like it.

Was the proprietor actually expressing the attitude of his guests or was his action determined by his own prejudice and fears? If the community were strongly opposed to discrimination could such a discriminatory act take place?

Another aspect of discrimination is the denial of certain services. Some coloured people, for example, are forced to have their hair cut in each other's homes because the barber shops of the area refuse to serve them.

The position of the private club has been much discussed in recent years. It has, of course, the right to accept or reject whomever it desires. But some people think that a club whose avowed purposes are social, recreational or educational should select applicants on the basis of character and qualifications without regard to ethnic or religious backgrounds.

Some clubs and institutions, although of a general nature, limit their membership to men, or the women may belong to auxiliaries which serve as adjuncts to the main body of the organizations. This is in effect discrimination against women.

QUESTIONS FOR DISCUSSION

1. A group of young people are refused admission to a public dance hall because their party includes a Negro. What should the group do?
2. Suppose you belong to a non-ethnic club or organization and the question arises of refusing admission to an applicant for membership, on grounds of colour, race or ethnic origin. The majority of the members vote to support the membership committee in refusing admission.

What stand, if any, should the members take who disapprove of the decision?

3. What do you think are the reasons why a landlord might refuse to rent a house or apartment to members of certain groups?

What would you do if you were in his place?

How important is the attitude of the neighbours in this kind of discrimination?

4. Suppose the ratepayers association in your community tries to get everyone to sign an agreement not to sell or rent to members of certain groups and you are the only property owner who objects to the request. Should you risk the disapproval of your neighbours by refusing to sign?

9. Discrimination in Employment

If asked what should be the test of a man's eligibility for a certain job, most people would say his ability, experience and character.

Yet this is not always the case. Sometimes people are denied employment on the basis of colour, religion or ethnic background regardless of their qualifications and before they even have a chance to prove their ability. This may happen, for instance, if an application form for a job contains questions concerning the applicant's nationality, religion, place of birth and ethnic origin. While these questions may have relevance to certain jobs, or may be required for background information in some cases, they may also be used to eliminate "undesirable" applicants.

Discrimination in employment may be expressed in other ways too. It may take the form of the denial of equal opportunity. Qualified applicants from minority groups may not be given promotions to higher positions. For example, very few Negro porters on railways have been promoted to the position of sleeping-car conductor and even fewer to train conductor.

Employment of members of certain groups may be limited largely to certain types of occupation. In one area of Canada, for instance, it was found that Negro men were employed mainly in unskilled or semi-skilled work, while the majority of the women were employed in cleaning services or other unskilled labour. Very few Negroes were in the professions. This is related to the economic situation, of course. Low incomes are not conducive to higher education even if there is no discrimination. In this respect, limitation in employment creates a vicious circle.

Members of other groups, besides Negroes, claim they have difficulty obtaining certain types of employment. In the case of Jews there has been a tendency for them to enter professions such as that of doctor, dentist or lawyer, where they are self-employed, or to open stores or businesses of their own. According to Louis

Rosenberg, a leading authority on the Jews in Canada, this is because they are not then dependent on a public or private employer and therefore not faced with the danger of being refused a position or dismissed from one as a result of discrimination.

Women are sometimes discriminated against in employment. Although they may have the same qualifications as men they may be expected to do the same work for less pay. Or they may not have as many opportunities for advancement. When a job falls vacant it is often a man who is promoted to fill the position even though a woman may have equal or even higher qualifications.

Discrimination sometimes breeds more discrimination in the sense that groups who are fighting for their economic survival tend to give preference in employment to members of their own group. They do this in self-defence, to build their own security and prestige. It is discrimination in reverse. This phenomenon illustrates the fact that where discrimination is accepted in the community it sets a social pattern which favours further discrimination. "This is the way things are," people say in justification. Conversely, when the pattern is once broken, it is that much easier to set up a new and humanly-right pattern that may come to be accepted in the community.

QUESTIONS FOR DISCUSSION

1. Suppose you were a Negro who owned a small business. Would you make it a policy to hire only Negro help?

(For the sake of argument, consider both sides of the question before reaching your conclusion).

2. Is there any evidence in your community that members of certain groups such as Negroes, Jews, Chinese, Japanese, Canadian Indians, are discriminated against:

(a) in certain occupations?

(b) in being promoted to positions of responsibility?

(Think of such areas of employment as schools, banks, retail stores, hospitals, restaurants, administrative staffs of manufacturing plants).

3. (a) Are you aware of any discrimination against women in employment in your community? Consider, for example, opportunities for promotion; equal pay for equal work; types of occupation formerly held by men; married women holding jobs.

(b) If such discrimination exists, what reasons are given by employers to justify it?

10. Effects of Discrimination

On the Individual

An individual subjected to acts of discrimination may suffer deep emotional injuries from which he may never wholly recover. The person who practises discrimination, in his turn, may carry about with him a conscious or unconscious burden of guilt.

Discrimination may produce discontent and resentment in those who are forced into an inferior role. Some may gradually lose the incentive to advance and may sink into apathy.

On the Community

It seems obvious that those who are discriminated against will not be able to contribute their full potential to the development of the community. Capable workers are kept at the bottom of the economic ladder when they might otherwise advance to better paying jobs, increase their buying power and thus bring greater prosperity to the whole community. The outstanding success of many Negroes and Jews in the arts, where there is less discrimination, demonstrates the great contribution they are capable of making and the tremendous loss to society when they and members of other groups are discriminated against.

In the case of women, when their access to certain jobs is limited, their abilities may not be utilized to the full for the benefit of the community. The professional skills and knowledge of married women who find themselves with leisure on their hands in middle age may be wasted, resulting in loss to the community and a sense of frustration to the women. Can this be justified as economic efficiency, or even as having great social value?

Through discrimination on any grounds, whether of race, colour, origin, religion or sex, the community may suffer from the loss of potential leadership in its economic and community enterprises, as well as in science and the arts.

Furthermore, when there is discrimination, a basic principle of true democracy is denied—recognition of the essential dignity and worth of the individual. As the Universal Declaration of Human Rights puts it, “All human beings are born free and equal in dignity and rights.”

Discrimination magnifies differences between groups of people by preventing normal intermingling at work and play. People living in the same community but kept apart by occupational and social barriers cannot be expected to understand and respect each other or to hold the same regard for our democratic society. The effect is to undermine the unity which is vital to the welfare of the nation.

This is not to say that everyone should be the same. The important thing is to accept and respect differences due to origin or background, to welcome them as part of the endless variety of mankind, and to ensure that all fellow citizens have equal rights and opportunities in the life of the country.

On International Relations

In international affairs Canada's good name may be damaged by discrimination practised at home. Many of the new emerging nations look to us for help and it is important that we guard against leading a double life.

Canadian universities and research institutions are visited yearly by many students and scholars from Asia and Africa, who come here to learn. They form impressions of our country, our educational system and our way of life, not just from what they learn officially within academic or scientific walls, but perhaps even more vividly, from experiences they have with Canadians outside those walls. Are they treated as inferiors? Do they have difficulty finding good lodgings? Do people seem inhospitable?

Impressions thus formed will not be forgotten when the students and scientists return to their own countries to take up responsible positions, often of high importance in their own academic, scientific or governmental institutions.

As Canadians, we also come under the scrutiny of other countries for our treatment of our own native peoples and minority

groups. Do we discriminate against Indians and Eskimos? If we do, the fact will be known far beyond our own borders.

"Fully two-thirds of the people of the world today are members of races towards whom much prejudice has been shown," says Arnold Rose in the Unesco booklet *The Roots of Prejudice*. "Some of these people," he goes on, "have formed important nations, and others show signs of developing in that direction. It is these peoples especially which regard prejudice in other nations as part of the foreign policy of those nations. Much of the rational and expensive efforts in the diplomacy of the latter nations is thus wasted by prejudice."

How then can we fight against discrimination in Canada? In succeeding pages we shall consider education, legislation and community action as three prongs of attack on the problem, recognizing however, that the three methods overlap.

QUESTIONS FOR DISCUSSION

1. "An individual subjected to acts of discrimination may suffer deep emotional injuries from which he may never wholly recover."

What effect do you think it would have on the character of anyone to be handicapped in childhood and youth through continual treatment as an inferior by other schoolchildren and adults?

2. "Discrimination magnifies differences between groups of people by preventing normal intermingling at work and play."

(a) Does this situation exist in your own community?

(b) Why does it matter to the community if "intermingling at work and play" is prevented?

3. Reference is made on page 30 to married women "who find themselves with leisure on their hands in middle age" and whose professional skills and knowledge may be wasted. The question is then raised "Can this be justified as economic efficiency or even as having great social value?" What is your opinion?

11. Education as a Means of Combating Discrimination

Discrimination may be attacked on three main fronts—by education, legislation and community action. In this section we are concerned only with education. It is important to recognize, however, that the three prongs of attack overlap in certain respects. Legislation in itself is a form of education. So is community action.

Many people are unaware of the discrimination that exists in their own community or of the harm it may cause. They know little or nothing of the anti-discrimination legislation that has been passed. Some are apathetic and indifferent to the whole question. As a result it may sometimes be a small minority of prejudiced people who make their voices heard. The fair-minded majority may lack knowledge of the facts and be unwilling to fight against discrimination. Those who suffer discrimination too may be completely ignorant of the legal curbs that have been imposed for their protection.

How can education meet the challenge?

There are many avenues of approach including indirect means—the force of example. As everyone knows, children and even adults reflect the behaviour they see around them. If the young people of the community observe that it is customary to accept or reject people on their individual merits, regardless of race, colour or national origin, they will adopt that custom too. The natural leaders of the community—teachers, clergymen, officers of organizations—have a particular responsibility to set the example, not only in their personal behaviour but in carrying out their official responsibilities.

In a more direct way, educational programs of various kinds can be influential in directing people's ideas and behaviour along more intelligent and constructive lines regarding members of other

groups. Study groups, workshops on intergroup relations, radio and television programs, films and printed material—these are means that may help people to gain a truer appreciation of what they have in common with others and how people can work together. They can learn to think of others as individuals rather than as members of an ethnic or racial group. At the same time, they may gain a better understanding of the effects of discrimination. They may learn about existing anti-discrimination legislation and its significance.

Newspapers, in bringing the attention of people to incidents involving discrimination, provide a powerful means of education. And they also offer a forum for discussion in their correspondence columns. Letters to the editor on questions of discrimination may stimulate thought and discussion.

The Universal Declaration of Human Rights adopted by the General Assembly of the United Nations in 1948 sets a standard for all nations to strive for with respect to equal rights for all people. More specific is the Declaration on the Elimination of all Forms of Racial Discrimination which was adopted by the United Nations in November 1963. This Declaration is a pledge that member nations like Canada will try to stamp out all forms of discrimination (in civil rights, access to citizenship, education, religion, employment, occupations and housing) based on race, colour or ethnic origin.

A study of the Declaration (printed in full on pages 48-51) is essential for all those concerned about combating discrimination.

Programs of Government

Various educational programs are being carried out by the federal and provincial governments.

The federal Department of Labour conducts a program of educational publicity to promote an awareness of the anti-discrimination legislation and also with a view of "creating a beneficial effect on the attitudes of mind that give rise to acts of discrimination." Talks and plays on discrimination are produced and carried to a Canada-wide radio audience. For several years a series of radio broadcasts called *Canada at Work* has been devoted entirely to programs concerning human rights. Copies of the scripts

have been published and have been widely distributed. Posters and advertisements in newspapers and periodicals have also helped to spread knowledge of the Canada Fair Employment Practices Act. The Department of Labour has also published several pamphlets on human rights.

Films have been used very effectively to arouse interest and promote understanding of various aspects of human rights. The federal Department of Labour sponsored *A Day in the Night of Jonathan Mole* which was produced by the National Film Board, along with a discussion guide for the use of study groups. In addition, the Department has purchased, and released to various Canadian groups, prints of other films on human relations. Some of the films have been televised and have thus reached a wider audience.

Canada Manpower Division of the Department of Manpower and Immigration conducts a country-wide staff-training program to acquaint its officers with the philosophy behind anti-discrimination legislation, and with the legislation itself, both national and provincial.

The Citizenship Branch of the Department of the Secretary of State has helped sponsor a number of workshops on inter-group relations; and it has published some booklets for the use of study groups. These include in addition to this study guide, *The Canadian Woman Today*, and *Understanding Human Rights*, a program guide on human rights.

Among provincial educational programs is that of the Ontario Human Rights Commission which, through various means, endeavours to inform the public concerning the provisions of the Ontario Human Rights Code and also how people can assist in eliminating discrimination throughout the province. A further aim is to help members of minority groups understand their rights under the legislation and the steps to be taken when discrimination is encountered. The Commission publishes a periodic¹ *Human Relations*, that is widely distributed free of charge to schools, resort owners, business and manufacturing firms, government departments and many other agencies. *A Guide for Employers* is available from the Commission as well as other pamphlets. Posters, films, radio and television broadcasts, and participation in human rights conferences are other means used by the Commission in its educational program.

Other provinces with anti-discrimination legislation have also undertaken educational programs. The Nova Scotia Department of Labour has recently published a booklet called *Human Equality* outlining and explaining its human rights legislation. A Human Rights Commission has been set up by the Nova Scotia government to study human rights problems in the province. New Brunswick also has established a Human Rights Commission to implement its human rights legislation. The Human Rights Branch of the Alberta Department of Labour also hears complaints.

Some provinces, such as Alberta and Manitoba, are working to improve the position of Indians and Métis and their acceptance by non-Indians in the community.

Programs of Labour and Other Groups

Organized labour has developed very active educational programs. A special role is being played by the Canadian Labour Congress through its national and district human rights committees and its publication *Human Rights Review*, which publicizes anti-discrimination developments as well as acts of discrimination. Other publications of the C.L.C. such as *These are Your Rights*, dealing with both federal and provincial fair employment practices legislation, are available at a nominal fee to trade unions, churches, schools, and voluntary organizations.

Conferences, seminars and workshops have also been found to be very effective. Some provincial Federations of Labour, for example, sponsor annual week-end institutes on human rights and related topics. Workshops deal with such questions as human rights in the community, the shop steward and human relations, and developing a fair employment practices program in the local union.

Many other organizations are concerned with anti-discrimination education. Notable examples are the Canadian Council of Christians and Jews, the Canadian Jewish Congress, the Vancouver Civic Unity Association and the Institute of Public Affairs at Dalhousie University.

The Canadian Council of Christians and Jews sponsors several conferences and workshops each year in the field of intergroup

relations. These events are held in different parts of Canada and are attended by people of various ethnic origins. Brotherhood Week, sponsored annually by the Council, is designed to focus the attention of Canadians on the brotherhood of man and the dignity, rights and values of the individual.

Each year the Canadian Jewish Congress devotes a special issue of its *Information and Comment* periodical, to "Fundamental Rights and Freedoms in Canada." This is a progress report on anti-discrimination legislation and related developments of the preceding year.

The Vancouver Civic Unity Association was organized in 1950 to promote better relations among the various racial, religious and ethnic groups in the community and to serve as a co-ordinating body and clearing-house for other organizations active in this field. In its educational work the Association aims "to create a climate of good opinion." It offers a confidential counselling service for those who feel they have been unjustly treated or discriminated against.

On the Atlantic coast, the Institute of Public Affairs at Dalhousie University has been conducting studies on the Negro population. In 1962 the Institute published an informative report entitled *The Condition of the Negroes of Halifax City, Nova Scotia*.

Mention was made previously of anti-discrimination films produced by the National Film Board and other film companies. A valuable educational contribution is also made by the Canadian Broadcasting Corporation and private television and radio stations across the country, depicting the evils of discrimination based on race, religion, colour, national or ethnic origin.

QUESTIONS FOR DISCUSSION

1. Do you think that a knowledge of the harmful effects of discrimination will induce people to change their behaviour in this regard?
2. What kind of anti-discrimination educational program would be most effective for the organization with which you are most concerned?

12. Legislation as a Means of Combating Discrimination

Laws which forbid discrimination serve as a deterrent and also as a form of education since they establish a policy and set a standard for people to live up to. The Canadian Bill of Rights passed in 1960 is an example. It is a broad Act "for the recognition and protection of human rights and fundamental freedoms." It contains anti-discrimination provisions and it is intended to be educational as well as legislative.

The Canadian government is obliged, under the Bill of Rights, to repeal any federal law, and to modify any administrative practice which is found to violate any of the rights or freedoms recognized in the Bill, including the right to employment, without regard to race, national origin, colour, religion or sex. The Bill also provides that the Minister of Justice shall examine every bill presented to Parliament to make sure that it is consistent with the purpose of the Bill of Rights.

Fair Employment

Fair employment practices acts have been enacted by the federal government and most provinces. The Canada Fair Employment Practices Act applies only to industries and trade unions whose operations fall within federal jurisdiction, while the provincial acts apply to employers and unions within their own boundaries.

Generally speaking, fair employment practices legislation forbids discrimination because of race, national origin, colour or religion in four areas:

1. In placing or publishing advertisements for employment;
2. In written application forms or in interviews with an applicant for employment;
3. In hiring or continuing to employ;
4. In trade union membership.

A person who believes he has been the victim of discrimination should send in a written complaint. If his case falls under federal legislation, he should send his complaint in writing to the Director of Industrial Relations, Department of Labour, Ottawa. If it is covered by provincial legislation he should write to the Fair Employment Practices Branch, Department of Labour concerned, except in Ontario and New Brunswick where complaints should be addressed to the Human Rights Commission.

The penalty for violation of the law upon conviction in court is a fine but the practice is to conciliate between the alleged offender and the complainant as far as possible. Court proceedings are used only when other methods fail.

Other kinds of legislation concerning employment are also in force. For example, the federal Unemployment Insurance Act forbids discrimination by the National Employment Service on grounds of racial origin, colour, religious beliefs or political affiliation, in referring workers to jobs. Provision has also been made for the insertion of a non-discrimination clause in contracts entered into by the Government of Canada for federal government construction or manufacturing contracts.

Equal pay for equal work legislation has been passed in Canada and most provinces. This means that men and women who perform the same kind of work must be paid the same wages.

Two provinces, British Columbia and Ontario, have enacted legislation banning employment discrimination on the grounds of age. The legislation is designed to provide equality of opportunity for capable older workers.

Fair Accommodation

The federal government has taken action to combat discrimination in housing through amendments to the National Housing Act regulations making it unlawful to "discriminate against any person by reason of race, colour, religion, or origin" in the sale or lease of any house or unit in a multiple-family dwelling constructed with the aid of an N.H.A. loan.

The provinces of British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, New Brunswick and Nova Scotia have passed Fair Accommodation Practices Acts, which forbid discrimination on the basis of race, religion, colour, nationality, or origin, in facilities and services available to the public. These include such

establishments as hotels, restaurants, beverage rooms, dance halls, trailer camps and recreation parks and, in some cases, apartment buildings. The Quebec Hotels Act makes discrimination illegal in hotels, restaurants and camping grounds in that province.

In 1961 the Ontario Anti-Discrimination Commission was renamed the Ontario Human Rights Commission. At the same time its role in promoting an awareness of and compliance with the anti-discrimination statutes of the province was broadened considerably. In the following year (1962) the province adopted its Human Rights Code which consolidated fair employment practices, fair accommodation practices and equal pay legislation and the Ontario Human Rights Commission Act. The Ontario Human Rights Commission was given responsibility for the administration and enforcement of the Code.

In 1963, following the pattern set by Ontario, the Nova Scotia Legislature consolidated its fair employment practices, fair accommodation practices and equal pay legislation in one enactment, the Human Rights Act. In 1966 the Alberta Human Rights Act was passed. In 1967 New Brunswick also passed a Human Rights Act.

Restrictive covenants on land based on race, creed, colour, nationality, ancestry or place of origin have been outlawed in Ontario and Manitoba. Anti-discrimination laws have also been passed by a number of municipalities including Windsor, Montreal and Vancouver.

How Effective Is Anti-Discrimination Legislation?

This question is often asked and it is very difficult to give a definite answer. When an anti-discrimination act is passed, it receives a certain amount of publicity and machinery is set up for enforcement. But this is not to say that enforcement is easy or necessarily effective. When complaints are registered, it is usually difficult to obtain actual proof of the offence. This is one reason why few official complaints are made.

There seems no doubt, however, that the publicity given to such legislation and the charges that are made subsequently, serve to create public opinion against discriminatory practices. Thus the

indirect effects of anti-discrimination legislation may be as important, and perhaps more so, as the procedure of enforcement.

QUESTIONS FOR DISCUSSION

1. "You can't legislate against prejudice. If people feel a certain way about certain groups, no law is going to prevent their continuing to feel that way."
 - (a) Discuss the difference between prejudice and discrimination.
 - (b) In what way may anti-discrimination laws be educational?
2. It has been said that anti-discrimination legislation, in itself, will not put an end to discrimination. What else is needed?
3.
 - (a) In your province, is there a fair employment practices act?
 - (b) If not, is there any evidence to suggest that one should be passed?
 - (c) What changes might be expected in employment practices as a result of such legislation?
4. Consider question 3 in relation to fair accommodation legislation, substituting "accommodation" for "employment".

13. Community Action to Combat Discrimination

Perhaps the most effective method of combating discrimination, and at the same time the most educational, is some form of action that involves the people of the community.

A group or organization that has been following this study guide may now ask: "What can we do in our community to fight discrimination?" They may go on to plan a project suited to the particular circumstances of their community.

The following suggestions are offered as examples of the kinds of community projects that might be helpful:

1. A group might be formed to make a thorough study of existing anti-discrimination legislation. This would enable them to help others in the community understand their rights and how to take action if necessary. The study might reveal too where further legislation is needed and the group might work towards bringing this about.
2. A special study might be made of the anti-discrimination amendments to the National Housing Act regulations, and their significance for prospective home owners and tenants in the community.
3. A human rights committee might be set up in the community which would be prepared to investigate and take action, if necessary, whenever cases of discrimination were revealed. For example, they might bring the incident to the attention of as many people as possible through articles and letters in the local newspaper. They might also send a petition to the landlord, employer or whoever is accused of the discriminatory act.
4. A survey might be undertaken to determine the number of women who have held public office in your municipality in

the past ten years—for example, as aldermen or councillors; on the board of control; as mayor or reeve; member of the school board; chairman of the school board; or other office. A similar survey might consider the number of women in your community who have held responsible positions in business, industry and the professions during the past ten years.

5. A survey of the positive forces at work in the community, e.g. musical groups, where there are no racial or ethnic distinctions, might point the way for future action.
6. A group might study the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, along with a critical examination of how practice in Canada measures up to the Declaration, where improvements should be made and what can be done to bring these about.
7. A similar study might be made of the Canadian Bill of Rights.
8. Workshops or week-end conferences might be arranged, bringing together young people of various ethnic groups to consider the problem of discrimination as it concerns them.

QUESTIONS FOR DISCUSSION

1. Would any of the projects suggested in the foregoing serve a useful purpose in your community? Would some other project be more appropriate?

(The group may want to make plans at this meeting for carrying out a community project either on its own or in conjunction with other community groups).

III

APPENDICES

Films on Prejudice and Discrimination

Bird of Passage.

b & w, 10 min.

A Japanese-Canadian compares his life in Montreal to earlier years in Vancouver when his father's fishing boat was confiscated and his family interned during World War II. *National Film Board, 1966.*

Quo Vadis, Mrs. Lumb.

b & w, 28 min.

Mrs. Lumb, a successful business woman conscious of her origins in Vancouver's Chinatown provides a convincing glimpse of what it is like to belong to "the people between". *National Film Board, 1965.*

The Lake Man.

b & w, 27 min.

Alexis Ladouceur is the son of a "humiliated people", the Métis of Alberta. He leads a tranquil life as a fisherman while his bronco-busting brother Emile prefers the white man's world. *National Film Board, 1964.*

A Trumpet for the Combo.

b & w, 8 min.

A student jazz group must pick a trumpet player. Randy, the most talented candidate is the natural choice but the music teacher favours Bruce, a Negro boy. The audience must solve the problem presented by the film which is one of eleven in the What Do You Think? series designed for teenagers to encourage discussion of basic social and moral questions. *National Film Board, 1965.*

Willie Catches On.

b & w, 25 min.

At an early age, Willie learns that some people are "different". By the time he reaches college, the seeds of prejudice begin to sprout in the form of unmistakable though polite acts of intolerance. *National Film Board, 1962.*

Long Ways to Go.

colour, 28 min.

Some of the more common rebuffs met by West Indies Negroes as they look for work and accommodation are dramatized with the help of the Union United Church of Montreal. *National Film Board, 1967.*

Nine from Little Rock.

b & w, 20 min.

Nine Negro students were the first of their race to enter the doors of Central High School in Little Rock, Arkansas following integration in 1957. Their progress after graduation and reactions to the events of 1957 are revealed in personal narrative accounts. Produced for the United States Information Agency, 1964. *Canadian Film Institute. Service Charge—\$3.00.*

Our Country Too.

b & w, 30 min.

Interviews at an African rite in Harlem, a Negro debutante ball, newspaper office and radio station reveal the inner world of the American Negro—his values, attitudes and impressions of life. Produced for National Educational Television, 1965. *Canadian Film Institute. Service Charge—\$5.00.*

"Mademoiselle" Barbara.

b & w, 28 min.

A graduate student from the University of Toronto finds her way to acceptance and understanding in the French-speaking student world of Montreal. *National Film Board, 1965.*

Bonjour Toronto!

b & w, 28 min.

A young Montrealer explores Toronto. Although some of his convictions are confirmed, he finds that the city has much to offer including a French bookstore. *National Film Board, 1965.*

The Hutterites.

b & w, 28 min.

During four centuries they fled Germany, Hungary, Rumania and Russia in search of a land where they could live as they believed. Now settled in western Canada, they live according to their convictions in prosperous farm colonies. *National Film Board, 1963.*

A Time for Burning.

b & w, 52 min.

Documentary recording the attempt of a Lutheran pastor in Omaha, Nebraska to induce his congregation to take the first steps toward "integration" of white and Negro. Produced for the Lutheran Church of America, 1966. *Canadian Film Institute. Service Charge—\$20.00.*

The Things I Cannot Change.

b & w, 55 min.

The effects of poverty are seen at close range as a family struggles to get established in Montreal. With the father unemployed, bitter and at odds with the police and welfare officials, there seems little hope. *National Film Board, 1967.*

Arrangements to borrow films should be made through local film libraries, regional offices of the National Film Board and the Canadian Film Institute, 1762 Carling Avenue, Ottawa.

SUGGESTED READING

The Vertical Mosaic. John Porter. A study of the relation between social class and power in Canadian society. University of Toronto Press, Toronto, 1965. 626 p.

Race: A Study in Superstition. Jacques Barzun, Harper & Row, New York, 1965. 263 p.

The Canadian Family Tree. Citizenship Branch, Dept. of the Secretary of State, Ottawa. Brief accounts of 47 ethnic groups in Canada giving their background and contributions to Canadian life. Queen's Printer, Ottawa, 1967. 354 p.

Right to a Future: The Native Peoples of Canada. John Melling. Examines the historical roots of current problems and bridge-building between reserve and city. Anglican Church of Canada, United Church of Canada, 1967. 144 p.

The Worst of the Bargain. Ella Cork. Concerns the dilemmas inherited along with their lands by the Iroquois Nation of the Canadian Grand River Reserve. Foundation for Social Research, San Jacinto, Calif. 1962. 196 p.

Dear Enemies. Gwethalyn Graham, Solange Chaput Rolland. A dialogue on French and English Canada that reveals the angry feelings driving Quebec toward separatism and the English to a crisis of conscience. MacMillan, Toronto, 1963. 112 p.

Report of the Royal Commission on Bilingualism and Biculturalism. Volume 1: General Introduction and Book 1: The Official Languages. Queen's Printer, Ottawa, 1967. 212 p.

Report of the Special Committee on Hate Propaganda in Canada. Maxwell Cohen, chairman. Studies the power of words to maim and explores what communities can do to lessen some of man's intolerance. Queen's Printer, Ottawa, 1966. 327 p.

The Culturally Deprived Child. Frank Riessman. Harper & Row, New York, 1962. 140 p.

Prejudice and your Child. Kenneth B. Clark. Examination of the underlying causes of race prejudice in children and its effects on the child who hates or fears as well as on the victim. Beacon Press, Boston, 1963. 247 p.

Doukhobors As They Are. John Stoochnoff. The author, a Canadian Doukhobor, explains the historical development and religious beliefs of this sect in order to promote "toleration, faith and humanitarian concern." Printed privately, 1961. 102 p..

All Things Common: the Hutterian Way of Life. Victor Peters. Traces the historical development and describes way of life of the Hutterites by focusing on the Manitoba colonies. University of Minnesota Press, Minneapolis, 1965. 233 p.

Prejudice—a Spiritual Prestilence. Rabbi Abraham L. Feinberg. One of a series of talks on racial and religious prejudice. Canada Dept. of Labour, 1967. 6 p. Free.

Roots and Causes of Prejudice. Prof. Marcus Long. One of a series of talks on racial and religious prejudice. Canada Dept. of Labour, 1967. 6 p. Free.

ABC's of Scapegoating. Gordon W. Allport. Anti-Defamation League of B'nai B'rith, Toronto, 1966 35 p. 50¢

Prejudice in Children. A conversation with Benjamin Spock on parents and prejudice, integrated neighbours and the role of the teacher. Anti-Defamation League of B'nai B'rith, Toronto, 1963. 24 p. 25¢

Your Rights are Protected. Outlines the program of the Commission and the duty of the public to promote human rights. Available in Croatian, Dutch, French, German, Greek, Italian, Hungarian, Ukrainian. Ontario Human Rights Commission, Toronto, 1967. Pamphlet, Free.

Race and Prejudice. Unesco Courier reprint dealing with the biological aspects of the race question. Unesco, Ottawa, 1965. 11 p. Free.

Towards Equality in Education. Pierre Juvigny. Describes Unesco's efforts to eliminate discrimination in education. Unesco, Ottawa, 1963. 84 p. Free.

Unesco Report on the Effects of Apartheid. Summary of the Unesco Report on the Effects of Apartheid on Education, Science, Culture and Information. Unesco, Ottawa, 1967. 23 p. Free.

Human Rights and Racial Equality—the Tactics of Combat. A. Alan Borovoy. Ontario Woodsworth Memorial Foundation, 111 Eglinton Ave. E., Toronto, 1965. 16 p. 25¢

This Too is Canada. Illustrated booklet presenting the face of poverty in Canada. Privy Council, Ottawa, 1967. 14 p. Free.

Equality of Opportunity and Pluralism in a Federal System: The Canadian Experiment. International Labour Organization, Ottawa, 1967. 38 p. 25¢

Indians and the Law. A survey prepared by the Canadian Corrections Association underlining the problem of Indians in respect to the law. Queen's Printer, Ottawa, 1967. 67 p. \$1.00

United Nations Declaration on the Elimination of All Forms of Racial Discrimination

The General Assembly,

Considering that the Charter of the United Nations is based on the principles of the dignity and equality of all human beings and seeks, among other basic objectives, to achieve international cooperation in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion,

Considering that the Universal Declaration of Human Rights proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set out in the Declaration, without distinction of any kind, in particular as to race, colour or national origin,

Considering that the Universal Declaration of Human Rights proclaims further that all are equal before the law and are entitled without any discrimination to equal protection of the law and that all are entitled to equal protection against any discrimination and against any incitement to such discrimination,

Considering that the United Nations has condemned colonialism and all practices of segregation and discrimination associated therewith, and that the Declaration on the granting of independence to colonial countries and peoples proclaims in particular the necessity of bringing colonialism to a speedy and unconditional end,

Considering that any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous, and that there is no justification for racial discrimination either in theory or in practice,

Taking into account the other resolutions adopted by the General Assembly and the international instruments adopted by the specialized agencies, in particular the International Labour Organisation and the United Nations Educational, Scientific and Cultural Organization, in the field of discrimination,

Taking into account the fact that, although international action and efforts in a number of countries have made it possible to achieve progress in that field, discrimination based on race, colour or ethnic origin in certain areas of the world none the less continues to give cause for serious concern,

Alarmed by the manifestations of racial discrimination still in evidence in some areas of the world, some of which are imposed by certain governments by means of legislative, administrative or other measures, in the form, *inter alia*, of *apartheid*, segregation and separation, as well as by the promotion and dissemination of doctrines of racial superiority and expansionism in certain areas,

Convinced that all forms of racial discrimination and, still more so, governmental policies based on the prejudice of racial superiority or on racial hatred, besides constituting a violation of fundamental human rights, tend to jeopardize friendly relations among peoples, cooperation between nations and international peace and security,

Convinced also that racial discrimination harms not only those who are its objects but also those who practise it,

Convinced further that the building of a world society free from all forms of racial segregation and discrimination, factors which create hatred and division among men, is one of the fundamental objectives of the United Nations,

1. *Solemnly affirms* the necessity of speedily eliminating racial discrimination throughout the world, in all its forms and manifestations, and of securing understanding of and respect for the dignity of the human person;

2. *Solemnly affirms* the necessity of adopting national and international measures to that end, including teaching, education and information, in order to secure the universal and effective recognition and observance of the principles set forth below;

3. *Proclaims* this Declaration:

Article 1

Discrimination between human beings on the grounds of race, colour or ethnic origin is an offense to human dignity and shall be condemned as a denial of the principles of the Charter of the United Nations, as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights, as an obstacle to friendly and peaceful relations among nations and as a fact capable of disturbing peace and security among peoples.

Article 2

1. No state, institution, group or individual shall make any discrimination whatsoever in matters of human rights and fundamental freedoms in the treatment of persons, groups of persons or institutions on the grounds of race, colour or ethnic origin.

2. No state shall encourage, advocate or lend its support, through police action or otherwise, to any discrimination based on race, colour or ethnic origin by any group, institution or individual.

3. Special concrete measures shall be taken in appropriate circumstances in order to secure adequate development or protection of individuals

belonging to certain racial groups with the object of ensuring the full enjoyment by such individuals of human rights and fundamental freedoms. These measures shall in no circumstances have as a consequence the maintenance of unequal or separate rights for different racial groups.

Article 3

1. Particular efforts shall be made to prevent discrimination based on race, colour or ethnic origin, especially in the fields of civil rights, access to citizenship, education, religion, employment, occupation and housing.

2. Everyone shall have equal access to any place or facility, intended for use by the general public, without distinction as to race, colour or ethnic origin.

Article 4

All states shall take effective measures to revise governmental and other public policies and to rescind laws and regulations which have the effect of creating and perpetuating racial discrimination wherever it still exists. They should pass legislation for prohibiting such discrimination and should take all appropriate measures to combat those prejudices which lead to racial discrimination.

Article 5

An end shall be put without delay to governmental and other public policies of racial segregation and especially policies of *apartheid*, as well as all forms of racial discrimination and separation resulting from such policies.

Article 6

No discrimination by reason of race, colour or ethnic origin shall be admitted in the enjoyment by any person of political and citizenship rights in his country, in particular the right to participate in elections through universal and equal suffrage and to take part in the government. Everyone has the right of equal access to public service in his country.

Article 7

1. Everyone has the right to equality before the law and to equal justice under the law. Everyone, without distinction as to race, colour or ethnic origin, has the right to security of person and protection by the state against violence or bodily harm, whether inflicted by government officials or by any individual, group or institution.

2. Everyone shall have the right to an effective remedy and protection against any discrimination he may suffer on the ground of race, colour or ethnic origin with respect to his fundamental rights and freedoms through independent national tribunals competent to deal with such matters.

Article 8

All effective steps shall be taken immediately in the fields of teaching, education and information, with a view to eliminating racial discrimination and prejudice and promoting understanding, tolerance and friendship among

nations and racial groups, as well as to propagating the purposes and principles of the Charter of the United Nations, of the Universal Declaration of Human Rights, and of the Declaration on the granting of independence to colonial countries and peoples.

Article 9

1. All propaganda and organizations based on ideas or theories of the superiority of one race or group of persons of one colour or ethnic origin with a view to justifying or promoting racial discrimination in any form shall be severely condemned.

2. All incitement to or acts of violence, whether by individuals or organizations, against any race or group of persons of another colour or ethnic origin shall be considered an offense against society and punishable under law.

3. In order to put into effect the purposes and principles of the present Declaration, all states shall take immediate and positive measures, including legislative and other measures, to prosecute and/or outlaw organizations which promote or incite to racial discrimination, or incite to or use violence for purposes of discrimination based on race, colour or ethnic origin.

Article 10

The United Nations, the specialized agencies, states and non-governmental organizations shall do all in their power to promote energetic action which, by combining legal and other practical measures, will make possible the abolition of all forms of racial discrimination. They shall, in particular, study the causes of such discrimination with a view to recommending appropriate and effective measures to combat and eliminate it.

Article 11

Every state shall promote respect for and observance of human rights and fundamental freedoms in accordance with the Charter of the United Nations, and shall fully and faithfully observe the provisions of the present Declaration, the Universal Declaration of Human Rights and the Declaration on the granting of independence to colonial countries and peoples.

CITIZENSHIP BRANCH REGIONAL OFFICES

Western Region

VANCOUVER, B.C.
325 Granville Street

REGINA, SASK.
Derrick Building

EDMONTON, ALTA.
10534—100 Street

WINNIPEG, MAN.
Federal Building

Ontario Region

TORONTO
55 St. Clair Ave. E.

LONDON
457 Richmond Street

HAMILTON
150 Main Street W.

SUDBURY
19 Lisgar Street S.

Quebec Region

MONTREAL
305 Dorchester Street W.
ROUYN
97 Perreault Street

QUEBEC
Palais Montcalm,
St. Jean Street

Atlantic Region

MONCTON, N.B.
Dominion Public Building
HALIFAX, N.S.
1521 Dresden Row

ST. JOHN'S, NFLD.
P.O. Box 5368
East End Station

